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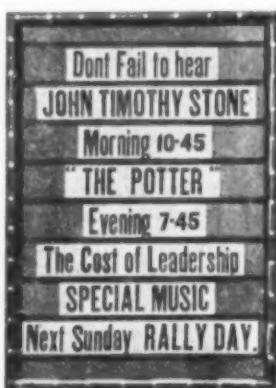
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Disciples and Union Churches

THAT there is an evident movement in the direction of the combination of individual churches, in communities where such unity promotes economy and efficiency, is not to be doubted.

It is not confined to any locality, nor to any particular denomination. It has not grown into being as the result of any special propaganda, but in answer to the needs of various towns and cities.

Naturally it has drawn together churches of like faith and order, for in their case no denominational interests were sacrificed. There are many instances of late of two Presbyterian churches uniting, or two Methodist congregations, or two of some other body.

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But more notable have been those unions of churches of different denominational standing, which have marked the growing disregard of church divisions, and emphasized the desire to promote efficiency and stop waste.

In these cases there has been an entire overlooking of boundaries. The churches that have entered into those unions have represented in turn most of the more prominent bodies. Unions of Congregational and Baptist churches or of Presbyterian and Methodist churches have proved that in many instances at least the item of denominational loyalty was deemed of less importance than ability to serve the community as a congregation of Christian people without regard to name or affiliation.

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In many cases local congregations of Disciples have united with similar groups of Baptists or Congregationalists to form a new and more useful church. Perhaps the records of these union churches will show a larger constituency of Disciples than of any other body. Our people have from the first been familiar with at least the idea of union, and when brotherhood and local efficiency can be secured in this manner, there seems to be the best of reasons for the experiment.

But these union churches ought not to remain without the advantage and stimulus which is afforded by connection with a strong central organization. It has been thus far the weakness of union churches that they have been separated from the fellowship of a body of churches with which they were previously associated. Some of them relate themselves to one or the other of the denominational groups for the sake of moral support and co-operation. In some instances connection is maintained with both of the bodies from which they have come. But in too many examples that larger connection is lost, and the church loses the sense of momentum which comes of such relations.

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The question here raised is this: Have the Disciples reached that stage of awareness and insight at which they are willing to accept and invite the fellowship of such churches as are seeking to work out the program of Christian unity in the local field? Would they allow such churches to find congenial and fruitful service in connection with their co-operative work?

In the case of union churches composed of Disciples and Baptists there would be no difficulty. It is probable that such

churches would feel more at home in the atmosphere of the Disciples than of the Baptists, though there is no essential reason for such a condition.

But what is the situation as relates to a union church made up of Disciples and Congregationalists, or Disciples and Methodists? Would such a church be made to feel at home in the broader fellowship of the Disciples? If not, then is there not something lacking in our plan for the promotion of unity? Where ought such churches to go, in their search for a communal home?

+ +

Is it reasonable to suppose that the denominations which have no professed interest in the union of the people of God will offer their hospitality to congregations which have been led by hard experience to try the adventure? On the other hand, ought it not to be the first desire of the Disciples to recognize and welcome the spirit of unity, wherever manifested?

It is not for the purpose of swelling our list of churches that we urge this question upon our readers, but in the interest of that historic task left by the fathers of this movement to be completed in this generation.

As a matter of fact, up to date the Disciples have done little to give hospitality to such isolated bodies of Christians, even when one of the constituent groups was made up of Disciples. The Congregationalists have been far more sensitive to the needs of such churches than have we, and in several instances have gladly enrolled union churches in their fellowship. Perhaps those churches were actually more at home with the Congregationalists than with us. But we believe it ought not so to be.

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There is still another situation which confronts us at the present time, particularly in the great cities. There are many of the most promising sections of such places where community churches are desired, and are being organized. The people of admirable residence parts of many of the larger cities have had enough and quite enough of denominational Christianity, with all that it implies of sectarian differences and misunderstanding.

They do not want half a dozen churches competing for the support of a community capable of living happily and efficiently with one. They want a church that shall be open to all the Christians of the neighborhood, and they turn from the invitation of denominational promoters to the idea of a union church. Such is the situation in many localities that we know.

Could the Disciples go into such a community upon the terms of such a union church, and offer their support and co-operation in such an organization? If they cannot, then are they quite right in their plan of unity?

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Let it be understood that we are not here discussing the program of the ordinary church. We are facing the problem presented by the union church in its need of affiliation with a Christian body that can supply it with the moral support and the co-operative opportunity it needs.

We believe these are questions which all Disciples sensitive to the ideals and possibilities of Christian unity are compelled to face and answer in some effective manner.

H. L. W.

Religion and Daily Life

BY WILFRED T. GRENFELL.

From "The Congregationalist."

THE FEAR that Christ's way of life involves communism and socialism on the absolutely equal division of property basis led largely to the boxing off of religion from every-day life, and a sort of tacit acknowledgement has arisen that it is too radical a thing to mix with ordinary business. The process has made it such an enfeebled and unattractive plant that many persons now think it an exotic which needs a glass cover and a cubby-hole all to itself, otherwise it would perish. The Oriental hyperbole was perfectly understood in Christ's day. To believe that he insisted on men hating their parents and their own lives is a direct contradiction of his own statements that he came not to abolish but to fulfill that law; which includes only one with a special promise attached to it; viz., that we must honor our parents.

It would be positively suicidal for a physician in the Arctic not to have two coats, even though I have seen children and even adults without what one could properly call one. Christ obviously leaves us freedom to use common sense, natural sense, sense the direct gift of the Creator of the brain, in dealing with property and business. We know of only one rich man whom he told to give away what was ruining his character.

RAISING THE MORAL LEVEL.

The wisest teachers of this age are one with the Master in agreeing that no way is too expensive to attain that supreme prize of life, character. Thus some consider that the man who corners foodstuff, cuts down his workmen to the last penny, squeezes the fisherman to the lowest price, obtains special protection for his wares at the consumer's expense, can yet be a Christian if he believes in the miraculous birth of Christ, his resurrection, etc., and sings hymns and prays prayers. We simply cannot conceive God as valuing clothes and attitudes and ceremonies as he does life. We must remember that unless our following of "the way" leads us to raise our entire standing of business morality, to a common-sense Judge we are not so good as other heathen who more nearly live up to their high moral code. We expect to answer before a tribunal characterized by sanity and righteousness, before a Judge whom Scripture suggests is also gifted with a sense of humor.

Why should not every judge, as one has shown us a judge can do, make it the aim and object of his professional work to cure the criminal? Why should it not be the absorbing interest of every medical man to eliminate himself by adding to his labors "social work" which should tend more and more to eradicate disease? Why should not manufacturers, as some do, make it their chief aim to dignify and reward their labors; why should not retailers seek to do for their customers as they would be done by? Why should not the clergy seek only for the advance of God's kingdom, and not for that of the little church which they call theirs? Judge Lindsey, Parson Worcester, Dr. Cabot, the National Cash Register Co., Lever Brothers are notable examples of what such a spirit can do to help on righteousness, joy and peace.

Educators are certainly trying more today to teach their pupils to select and prepare for lives where they can contribute most to the common good. Property own-

ers today see that it pays, even in a mundane sense, to study their tenants' interests. Statesmen are more and more exhibiting the same spirit, and the voters are ever increasingly demanding it. Christ would have a far better chance of occupying the White House today than ever he had for Herod's throne. The fact is, we know that Christ's way is the way for business, for we have learned that lasting joy and worth-while success are only to be measured by what we give, and not what we get. Only the shallow can afford to laugh at Christ's teaching that it is more blessed to give than to receive. Only those who for some reason are behind the times in knowledge can afford to laugh at the old alchemist who said that precious stones can be made out of dirt and gold out of apparently ignoble elements.

AN AVOIDED SUBJECT.

To many, much modern business does seem inconsistent with Christ's way of life; one could not fancy him gambling in stocks and squeezing unearned increment out of land grabbing. I remarked to one friend last year who was pointing out to me a section of land out of which he had just made a big "scop," "It seems hard on the newcomers." He looked puzzled, and then said: "That's business. You can't expect to mix religion and business"—as if they were oil and water.

The divorce of our religion from our life has become so accepted that we hardly notice it. For the ordinary business man or college student to talk about his relation to things eternal under everyday circumstances is entirely abnormal, however convinced we may be that we are Christians. It has almost become immoral. We speak of it with bated breaths as of something outside our lives, instead of it being the very breath of our life. Others again consider it so intimate to their personality that they do not wish to have to defend it, thinking partly that it must be intuitive and carries no credentials to convince the ordinary mind, and partly deterred by the exhibitions of that cheap emotionalism which so readily lends itself to parody; and anyway they do not wish to talk about it as being too sacred for every-day life.

RELIGION DIVORCED FROM LIFE.

This divorce is not recent; it dates back to childhood and training. Thus it is probably right to say grace before meals, but people would look askance if you began to speak naturally about Jesus Christ as if he were sitting at the table. Dinner, of course, is a vital part of your daily life. Yet the fact that the religion of the churches seems to be divorced from every-day life is certainly due to the fact that there is any diminution of interest in or reverence for the person of Christ.

The best revival we ever saw here was when the tail end of a cyclone actually took a building, which the folk had mistaken for God's church, and whisked it, seats, floor and all, right into the middle of the harbor. All hands found refreshing supplies of God's grace in the free labor cheerfully given and laboriously served for no cash return, and in the new house of their public worship, because of the personal labor every board and timber represented to them. Poor people who build their own little homes love

them out of all proportion to the occupiers of even model tenements or modern palaces. Enduring love is the true test of real value. Even medicine and cold still find love and gratitude when they are understood.

THE CURE FOR LUKEWARMNESS.

If you want to save a man from temptation, self and despair, find him some work to do. To show the world that Christ needs a "Labor Party," and then to show the members how to work, and act as whip for the party, is the role which the church must play if it is not to atrophy out of existence. Lukewarmness is becoming more and more incompatible with manhood's digestion, and the church which does not lay supreme emphasis on work must inevitably, in the expressive language of Scripture, be "vomited out of the mouth."

Two years ago I was discussing with a young university graduate of considerable wealth and no ties this very question—where he could best put in his life. His gifts were great, but especially strong along a certain line. We longed for his help here, but we decided that he had a larger field for his talents in big cities.

SUPPLY AND DEMAND.

That there is need for all any man has to give is a corollary also of the axiom that life is given us for a purpose, and this surely is high enough to appeal to anyone. Still in the world there is merciless competition. Still men, anxious to work, starve for the need of it, while endless work goes undone. God knows there exists a need for really up-to-date doctors and lawyers with Christ's spirit, to heal and advise and save, if they will only go where there is need and not necessarily a cash return. The giving and not the getting decides the location; though I do not mean that any place where a man's lot is thrown is not needy enough, if he will only find out that need and try to meet it. There are festering, over-crowded slums, and lands are lying idle while the world is in need of their possible products. The fear of the wolf of hunger still overshadows the old age of countless of our fellowmen and eventually drags them down to a miserable death. Vampires living on vice and frauds living on ignorance still find plentiful victims who might be saved.

DECISION TO BE A WORKER.

A man need not recognize a label, but that he should recognize and avow his own definite decision to be a worker is essential for his development and for his full usefulness to others who are following the same "way." Among the many university students who each year come to help out here I have never yet found one whom the whole lot will characterize as worth while who has not been not only willing literally to go into the drain to dig, but spoiling for it or any useful work. No man who appeals to manhood has false shame about avowing such a purpose. The term "Christian" was never intended to be a final judgment on a closed career—only to characterize the follower of the way of life of the Nazarene carpenter. It has only again to become synonymous with unselfish aims and solid work, and no longer be a term for intellectual orthodoxy, and it will attract a hundred where it now attracts one.

What Will Happen to China?

Present Relations and Probable Future Complications of Militant Japan and the Peace-Loving Land of Confucius.

BY WILLIAM J. CALHOUN.

THE COMPLICATIONS between Japan and China have two phases; one relates to Manchuria and the other to China proper.

Manchuria may be said to be a dependency of China; at least, historically, it is not a constituent part of China proper. It was the home of the Manchus. It lies north of the great wall. When the Manchus conquered China and established the Manchu dynasty they brought Manchuria with them to China.

Years ago the Russians obtained a cession from the Chinese for the extension of their Siberian railway through Manchuria to Vladivostok, with a branch running south from Harbin to Port Arthur, on the China Sea. This lease ran for some years. The Russians also acquired certain terminal and territorial rights at Port Arthur.

As the result of the Russia-Japanese war, the Russians ceded to the Japanese all rights at Port Arthur and that part of the branch railway extending from Port Arthur to a point a few miles south of Harbin. With the railway goes a wide range of territory on each side of the line, over which the railway has administrative jurisdiction.

As I remember the lease, its term expires in some twelve years from this time, when the Chinese will have the right to take over the railway and terminal rights upon the payment of a certain measure of compensation, etc.

MANCHURIA LOST TO CHINA.

The present negotiations between the Chinese and the Japanese involve a renewal or extension of these leases.

I do not regard this phase of the situation as the most serious. For a long time foreigners who are at all informed as to conditions in Manchuria have regarded that vast territory as practically lost to the Chinese. The Russians will in all probability take the north half and the Japanese the south half.

The other phase to the situation is represented by the demands made by Japan upon the Chinese in reference to China proper, and this is the serious phase. There is some uncertainty as to what the demands of Japan really are. Certain schedules have been published, but the statement also is made that there are some demands which have not been given to the public.

From what little I know about these demands—and I do not assume to be well informed in reference thereto—Japan is insisting upon certain administrative and commercial preferences which amount to an intrusion upon Chinese sovereignty; such as a preferential right to name advisers in different departments of the government, furnish drill masters for the army and to have leadership in the construction of railways, etc.

The effect of which will be to give the Japanese a predominating influence in the internal affairs of China to the subordination of the Chinese in the affairs of their own government and to the exclusion of other foreigners.

WHAT IS JAPAN'S PURPOSE?

We can only conjecture as to the ultimate purpose of Japan. Several primary facts should be taken into consideration. Japan is only a comparatively small group of islands lying off the Chinese coast. The

The European war was for a time wiped off the front page of the newspapers by recent entanglements in the Orient. The following statement of the situation, written for the Chicago Herald by Mr. Calhoun, who was formerly United States minister to China, will be of interest to Christian Century readers.

Japanese are a very active and aggressive people; they have shown themselves to be warlike and ambitious for "a place in the sun," and they have shown wonderful adaptation to foreign ideas and methods.

The Chinese, in many respects, are the reverse of the Japanese. The former are slow, conservative and peaceable; they have been trained through the centuries of the past to prefer peace to war; they are not aggressive or warlike. I do not mean that they will not fight. On the contrary, if they are properly organized, disciplined, equipped and led they will fight as well as any people.

Japan, however, is confronted with a very serious internal problem. Like some other nations, she has a surplus of population for which she has to provide.

JAPAN HEAVILY IN DEBT.

In addition, in the development of her industrial, commercial and political life along modern lines she has incurred a great national debt, which bears heavily upon her people. Her only hope for the payment of this debt is by the development of her manufactures, the expansion of her commerce and the extension of her political influence.

She undoubtedly aspires to emulate England, her ally; to be the mistress of the Pacific and the great political and commercial power in the far East.

China is a great country close at hand. Although one of the oldest of nations, hers is comparatively a new country. She is supposed to have almost boundless undeveloped natural resources.

Japan aspires to be a producer of iron and machinery; to produce cotton goods on a large scale; in fact, she is reaching out for all lines of industrial production. But she is short of raw material; she has no iron ore; no coking coal; no raw cotton, and has to import all or the greater part of these essentials. China has all of them in great abundance. In addition, the development of China along modern lines offers possibilities for a great market for almost unmeasured power of consumption.

The European powers have recognized and appreciated these possibilities. They have been actively intrenching their trade interests in China by loaning money, building railroads, securing advisers in different departments of the government, etc.

"SPHERES OF INFLUENCE."

These activities have excited international jealousies and conflicts; the country has been divided into "spheres of influence," in which respective nationalities claim preferential rights.

Now Japan has watched all this with a suspicious and jealous eye. This virgin market is close to her; she has a racial, religious and historical affinity with the Chinese people. Both belong to the great "yellow race," which the white race looks down upon and discriminates against. Why should the yellow race not discriminate against the white race?

Furthermore, the question of "advisers" has great political significance. Japan doubtless knows that many, perhaps most of the foreign representations in China, have little faith in the ability of the Chinese to establish and maintain an effective republic.

China is borrowing, and will borrow, vast sums of money. The story of Egypt and Persia may be repeated. Foreign intervention to collect debts is more than a possibility. The foreign advisers placed here and there throughout the country will form a skeleton foreign organization, ready and at hand to take over control of the country. It may be that Japan wants to forestall that possibility.

THE PRESENT IS JAPAN'S CHANCE.

The great powers of Europe are now busy elsewhere. This is the opportunity for Japan to intrench herself in China, to control her destiny, to obtain for Japan the elements of national and industrial strength, to be to China what England is, and has been, to India and Egypt, and to establish an Asiatic Monroe doctrine.

And poor China is helpless and almost defenceless. She has no friends to whom she can appeal for help. She has no armies, no navies, no munitions of war, no military leadership.

She may resist, she may fight, but it will be a fight of despair.

WHY GO TO CHURCH?

BY J. H. YATES.

It is a sure sign of the loss of religious vitality when people ask the question, "Why go to church?" To the early Christians such a question as this would have been incomprehensible. The first Christians were drawn to church by a common love and a common purpose. They all loved the one Christ. They had a brotherly and sisterly interest in one another, which made it a pleasure to come together in the "breaking of bread," and the singing of hymns. And they had one common subject: the spread of the kingdom. When all these things are lacking—when there is no real love for the Master, when pride, or snobbishness or selfishness make brotherly love impossible, and when there is no interest in the spread of the kingdom, either at home or abroad—then it may well be asked: "Why go to church?"

There is many a half-formed man who has no fixed habits of life, and in whom sometimes one part of his nature gets momentum and comes into the ascendancy, and sometimes the other part. Sometimes those faculties which are seeking to do good govern, and sometimes those that are seeking to do evil govern. And to a greater or less extent there is a state of conflict between the upper and the lower nature, between the manhood and the animal, in every one of us. Then comes that state in which, by the power of God's Spirit, and by the discipline of life, complete ascendancy is gained by our supersensuous nature. And all the other parts of our being are brought into obedience, as it is said, to the Lord Jesus Christ. Or, if you choose to follow out the psychological figure, the superior faculties in our souls assume control. And then there is peace. Then there is rest.—Henry Ward Beecher.



EDITORIAL

CONSIDERING THE SOURCE.

THE average mind attempting to grapple with such a problem as that raised by the sinking of the Lusitania, speedily founders in the tossing sea of contradiction.

One must go back to the proximate origins of this present war, and must consider the political philosophies held by the parties to it. Otherwise it is impossible to fix the responsibility for the awful excesses which have been committed. To the proximate origins, I say, because no man is able to weigh the more remote factors which run far back into history, with sufficient precision to make a moral judgment based thereon of much value.

It is a fact that in Germany there has grown up a theory that the state is bound by the ethical principles that apply to individuals in their relations with each other. A state ought to do whatever it can for its own power and glory without regard for the accepted rules of morality. Human life possesses no sacredness provided its use, or even its sacrifice, is needed for the interests of the state. The growth of a state is limited only by its power to subordinate and dominate everything in its own interest. Hence the best state is simply the mightiest state.

The violation of a treaty is fully justified by "military necessity." War is desirable as a means of realizing national aspirations. Nay, it is right.

In the present instance it was Germany that chose war when she could have averted it. Had she not believed in war she would not have so thoroughly prepared for it. Had she not desired war now she would not have chosen it. It was in her power to restrain Austria from invading Servia.

Having chosen war Germany has gone forward in the systematic application of her political philosophy.

English political philosophy has not gone mad as has that of Germany. She has a philosophy substantially different. England represents essential democracy. Germany is essential autoocracy, for the state which she makes everything is always concentrated in the ruler, or the ruling caste.

Germany is to be held primarily accountable for sinking the Lusitania because it is a part of her whole principle and program. Any blame which may attach to England and to the United States is secondary, and their sin is venial. That of Germany is mortal.

A STIMULATING COMPARISON.

SOME account was given two weeks ago of the convention that was held in this city by the leaders of the Methodist Episcopal Church in the interest of their Conference claimants. The chance which is offered in this issue for immediate response to an emergency call in the same behalf by our Board of Ministerial Relief moves us to make some comparisons that ought to prove stimulating.

Within the last two or three years we have more than doubled our payments on the debt of honor and gratitude which we owe our aged and disabled ministers and missionaries and the widows and orphans of those deceased, but even so, we gave only \$40,000 last year, including bequests and annuities and the \$6,000 annual check of one man.

In actual pensions we paid \$20,000.

The Methodists paid their heroes of the retired list \$1,100,000, and are so ashamed of its meagreness that they are bending every energy in a great campaign to bring it up to \$1,600,000 per year! In addition to large and small personal gifts they have made this a part of the Current Expense Budget of every congregation.

With less than three times as many members as we, they are doing fifty-five times as much in this vital work!

The Presbyterians are most nearly our equal in membership. They gave their veterans over a third of a million dollars last year, have three and a third millions in their Permanent Fund, two-thirds of a million pledged to it, and are pressing steadily onward to make it ten millions.

They are not satisfied with doing sixteen times as well as we! Of course our duty is not determined by our neighbors' ex-

ample, but their unanimity and energy in such manifestly universal duty as this ought to move us to at least a thorough self-examination. And this we believe will lead to filling out and mailing the "Ballot" which we print elsewhere.

STEALING JOHN HUSS.

PROTESTANTS the world over on July 6 of this year will celebrate the five-hundredth anniversary of the burning of John Huss at Constance. This mighty man of God was one of the pioneers and forerunners in the great movement which reached its consummation in the Reformation.

Huss fought his battle against ecclesiastical corruption and tyranny. He believed that the Bible and conscience are higher authority than the findings of any Council or the deliverance of any Pope. He fought for Christianity in its elemental purity, and against the superstitions and corruptions which had grown up around the historic Church.

For this reason he is honored by the Protestant world, and is regarded along with Wyclif as another morning star of the Reformation.

With astounding audacity the Bohemian Free Thinking Societies have rented the great Auditorium Theatre in Chicago with the intention of holding a John Huss Semi-millennial Anniversary of their own. Because he was brave enough to defy the Pope and suffer martyrdom for his conscientious convictions they propose to class him with those religious anarchists who repudiate Christianity entirely.

They propose to make capital out of his heroic Protestantism in the interest of Free Thinking infidelity.

The Protestant churches of the entire world should seize upon this semi-millennial anniversary to honor the man who gave his life for his belief in God and Christ and the Bible, going to the stake with a song upon his lips, glad to have his ashes thrown into the Rhine, if, like them, the truth for which he stood might flow down the river of life to the ocean of time there to spread to every land and nation.

LEARNING BY EXPERIENCE.

WE MUST make the experience of yesterday grind the grist of today. The poet was mistaken who said "the mill will never grind with the water that is past."

The man who by experience learns how not to do it, has learned also, in part at least, how to do it. The man who does not make the same mistake twice is not likely to belong to the class of those who will "try anything once." He has gained by experience a caution, an insight, an ability not to be a fool, which are the positive precipitates of failure.

The world is full of men who would never have succeeded so gloriously had they not failed so horribly. Some men who have success in them will never get it out, because they have not the gift of failing, and knowing what and why their failure is.

Be not thou of their company!

One does not transform a failure into a success by proceeding further therein, but by the reaction therefrom, bringing wisdom and resolve for new effort in a direction at a different angle.

TEMPTATION.

LEAD US not into temptation." Yea, Lord, but if temptation seek us out? Shall we flee it, or shall we conquer it?

"Deliver us from the evil one." But how, Lord, shall we be delivered? Wilt Thou snatch us away from the battle and ensphere us in some realm of peace far from the "tumult and shouting?"

Nay, my disciple, I do not sound a retreat for my soldiery; the bugles of the spirit host are ever blowing a charge. Resist the devil and he will flee from you. Flee from him, and he will pursue you. In the world ye shall have tribulation; in me ye



shall have peace. The law of the spirit of life has made you superior to the law of sin and death. I deliver you from temptation by reinforcing your inner life. I vitalize you for

spiritual conquest. I free you within, and expect you to conquer all that is without. Stand fast in the liberty wherewith I make you free, and none can bring you into bondage.

With Other Editors

SAMPLES AND EXAMPLES.

WE HAVE heard people say, "My minister," as if they owned him. They often use this expression when they are objecting to something their minister has done or said. Generally the assumption is that what is being objected to is something they would blame no one else for doing or saying. The minister is held to a standard which is sometimes, ridiculous artificial and insincere. It implies that he not only is supposed to do their thinking and praying for them, but also their living. He is not so much an example as a sample; and unlike the samples which we are told are given salesmen in better quality than the manufacturer has any intention of delivering, the sample the minister is expected to be is of a kind no one either expects or wants. Ministers who turn out such products are avoided by their fellow-men, and their teaching is as little valued in the community as the paper of a man with no credit. It is true, like men in any important position, the minister must pay heed to the proprieties of his position, but to get petrified with such proprieties is a sad fate. Vitality is the best propriety. The ministry needs manliness a good deal more than it needs ministerialness.—THE CHRISTIAN REGISTER.

THE RULES OF WAR.

THERE was a time in the history of humanity when certain tribes indulged in war practices which have since been discarded as unworthy of human nature. Cannibalism is confined to remote tribes of the less advanced islands and continents. The spreading of disease as a means of destroying enemies has long been considered unworthy by all civilized nations. Outside of certain Pacific islands, only in Armenia do war-loving tribes deliberately attempt the total extermination of their more peaceable neighbors. The civilized nations in times of peace have reached certain understandings of what is befitting in the waging of war.

These are facts which must be admitted by any student of human affairs. Yet the South African leaders who are fighting in the German province of Southwest Africa, assert, over their own names, that the Germans in that remote and nearly rainless colony have entered upon a deliberate policy of poisoning the wells and infecting certain mines with germs of malignant disease. We can only hope that they are mistaken. But they present documentary evidence in captured orders to German officers which seem to vouch for the truth of this policy by their enemies.

There is a dispute as to the first use of asphyxiating gases in an attack upon an enemy's trenches. There is, however, no doubt that the Germans in Flanders are counting upon such a use of gases that are deadly as their main hope of advance against the enemy's positions. There may be no logical difference between tearing a man's body to pieces with the fragments of a flying shell and choking him to death with deadly gas. There is, however, an essential difference in the relation of the two processes of assassination to the generally understood and adopted usages of the civilized tribes of men. The poisoning of wells and the use of choking gases are reversals to the savage period of mankind. They can be justified only on the ground that the cause in which they are used is so unmistakably that of justice and of the future of humanity that it is admissible to adopt any means which will help.

That argument, however, proves too much. It would also justify the deliberate sowing of yellow fever or bubonic plague in the towns of the enemy, or the deliberate killing, by means of hired assassins, of the leaders of the other side. That was King Philip's way with William the Silent, but for the civilized world it is a way outgrown.—THE CONGREGATIONALIST.

BRYAN DOES UP TWO BLUFFERS.

SECRETARY of State Bryan did two things in one day just a little while ago. The first was his merciless "shooting up" of Admiral Peary, who publicly predicted that in a hundred years the United States must either occupy the whole of North America or else "be obliterated as a nation." This is nothing but an American version of that "world power or downfall" insanity which has dragged Germany to the brink of ruin, and Mr. Bryan used the tongue of stern common sense when he bitingly observed that such talk from a man of Admiral Peary's standing was "little less than a crime." It is evident that neither wisdom, discretion nor generosity are indispensable qualities for the feat of discovering the north pole.

The other good use which Secretary Bryan made of his pungent gifts of language on that same day was a letter addressed to Father Kelley of Chicago, president of the Catholic Church Extension Society, who has been leader of the Catholic demand for "religious toleration" in Mexico. Mr. Bryan very properly assured Father Kelley that the administration at Washington was doing and would do all possible to induce the Mexican revolutionists to treat humanely Catholic priests and nuns. Then he went on to say (hewing to the line and letting the chips fall where they might) that Mexico in order to achieve a proper stability of civilization, must be given "just land tenure, free schools and true freedom of conscience and worship."

That was more than the "reverend father" bargained for. He had not emphasized his idea of religious toleration with any such adjective as "true." And free schools he hadn't mentioned at all. He cannot have failed to catch the accent Mr. Bryan intended by introducing these allusions—the pungent reminder, in the first place that Catholics never bothered their heads about Mexico, until they got to the short end of the rope, where it was they who needed the privilege and not Protestants. And the priest must realize, too, that Mr. Bryan, delicately but with sufficient point, has recalled to him that Mexico's disastrous lack of schools up to this time is Catholicism's fault and failure.

The secretary is to be congratulated on the good nerve to put all this up to his priestly correspondent so unmistakably, and also on the polished adroitness which enabled him to express it all in a fashion to which the priest cannot take exception without exposing himself to public ridicule.—THE CONTINENT.

* * *

The Light Lies on the Farther Hills.

THE clouds upon the mountains rest;
A gloom is on the autumn day;
But down the valley, in the west,
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine;
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine;
The power that sent can heal thy grief;
And light lies one the farther hills.

Thou wouldst not with the world be one
If ne'er thou knowest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

RICHARD WATSON GILDER.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Congregational National Body.

The National Council of the Congregationalist churches meets this autumn at New Haven, Conn. Among the questions that seem likely to come before the body are a proposition to create a board of religious education to in some way direct the work of day school religious education that has been left out of the scheme of public school instruction, and the question of the future status of the "Pilgrim Press." Some are urging that this publishing house of the denomination be reorganized on some such lines as those of the Methodist Book Concern.

Fear Revival of Old-time Religion.

A writer in a recent issue of the Congregationalist expresses the fear that the revival of religion following the great war will be a revival of old and discarded forms of religion, "a revival of the Old Testament religion, instead of the religion of the New Testament." He expresses the fear of a revival of obscurantism, which will undertake to ignore the well-established results of modern study of religion, such as the higher criticism and the application of the evolutionary hypothesis to religion.

Presbyterians Grow in New York.

Dr. Forbes, stated clerk of New York Presbytery, has announced that during the last year 2,176 members were received on profession of faith in the sixty-one churches of the presbytery, and 1,402 by letter. This is a gain of 1,441 over last year, and marks the largest membership ever reported. The total net membership is 34,895. The churches showing the largest gains are the American International, French Evangelical, Madison Avenue, East Harlem, West End, Fort Washington, Christ and Fifth Avenue. Congregational expenses were \$648,414, which, together with \$926,389 for benevolent purposes, makes a total of \$1,574,802 for the year. This sum does not include \$248,339 spent by the church erection committee of presbytery, nor does it include \$25,000 contributed specially for Labor Temple. In congregational expenses Fifth Avenue church takes the lead, spending nearly \$60,000. For benevolences the same church gave \$417,211. Sunday school enrollment has increased, there now being 24,044 on the roll, as against 21,965 last year.

New York Prepares for Revival.

Since "Billy" Sunday has refused to go to New York, the ministers of that city have been meeting to prepare for a revival without reference to whether the well-known evangelist ever visits them or not. About seventy were present at the first meeting, and the number attending and the spirit manifested have steadily increased with each successive meeting until at the meeting on April 12 in the Madison Avenue Baptist church, where the meetings are now being held, 250 were present. A rising spirit of enthusiasm has been shown. The committee in charge consists of Dr. Welch, Dr. Henry A. Stimson of the Manhattan Congregational church, Dr. W. H. Morgan of Calvary Methodist Episcopal, Rev. James M. Philpott, Central Church of the Disciples, Dr. Charles A. Eaton, Madison Avenue Baptist, and Dr. David J. Burrell of

the Marble Collegiate Reformed church. They have not thought it wise to launch out upon any great spectacular campaign until they can get practically all of the ministers interested; so the meetings have thus far been chiefly for meditation and prayer, with a few short inspirational addresses. It is hoped that out of these meetings a plan will evolve which will demonstrate the way that ought to be taken to evangelize the city.

Dr. Conwell Gives "Acres of Diamonds."

Dr. Conwell recently gave his celebrated lecture, "Acres of Diamonds," in Toledo. It was announced that this was the 5,117th delivery of this famous lecture. It continues to be in demand though it has been printed and circulated widely. When the lecture was delivered the five thousandth time, Philadelphia celebrated the event by giving Dr. Conwell a solid gold key to the city worth six hundred dollars. He used it for a paper weight awhile until he learned its true value.

The Churches Working for Peace.

Dr. David Starr Jordan, the prophet of the peace movement in America, has issued a statement showing how the churches can work efficiently for peace in America. "This the church can do," Dr. Jordans says, "it can educate, it can elevate; it can lend its organization, its prestige, its influence to every movement that promises to give the people of Europe better control over their own affairs, that tends to reduce international jealousy and hate, that makes war-making a more difficult task, that looks forward to lasting peace."

Catholics and Protestants Invited to Conference.

Rev. F. L. Lynch, known for his connection with the peace movement in America, has recently proposed in the "Christian Work," of which he is the editor, that there be a conference between twenty Protestant leaders and twenty Catholic leaders, both ministers and laymen, to discuss the differences between these two bodies. An anti-Catholic movement of considerable proportions is extending through the country, and the Knights of Columbus have raised a large "defence fund" to be used in meeting this movement. Mr. Lynch feels that much might be gained from such a conference. The proposal has been met with criticism from a considerable part of the Protestant press and has been ignored by the Catholics. It has been regarded as strange by many that any Protestant with his views of religion would refuse to meet any one for conference.

Birthday of the Epworth League.

The Epworth League movement is twenty-six years old. The birthday was celebrated in Methodist circles early in May. There are now 800,000 members of the Epworth League and the official paper, the Epworth Herald, has a circulation of 100,000. The Christian Endeavor Society has four million members. Many Methodists still belong to this older movement for young people.

Religious Journalism is Discussed.

A number of preachers and laymen in New York met recently to discuss reli-

gious journalism. One of the criticisms was that the religious journals "lacked teeth," that they do not have a well-defined policy and show courage in the defense of this policy. The leaders in this conference agreed that the religious journal of the future would have to emphasize the relation between the church and the growing life of the nation. The criticism was also passed that the religious journal in many cases is losing its religious quality. One of the men present said: "It would be impossible to realize in the slightest degree the momentousness of certain great movements and tendencies in American Christianity if one had to depend on certain of the religious journals."

Dr. Sheldon Called Back to Topeka.

Dr. Charles M. Sheldon has been traveling over the country with the Flying Squadron, a temperance organization, since his resignation from Central Congregational church of Topeka, Kans. Dr. Roy Guild was called as pastor of that church, but has resigned; the church has now issued a call to Dr. Sheldon to return. Dr. Sheldon is accepting the work only on the condition that he shall have an abundance of time for his larger ministry to the nation. He will preach eight months each year at the morning services, his assistant taking charge on Sunday evenings; leading also in the services of the summer, as well as taking care of the pastoral work. The new arrangement will begin next fall.

United Brethren are Prospering.

It is a matter of congratulation that the United Brethren church is growing in a commendable way. The number of accessions promises to be greater than in any previous year. Improved methods of conservation will look well on the records at the conferences next fall. From every quarter have come reports of great revivals and great gatherings. The financial year has been good. This does not mean that all the money has been received which was needed. Treasurer L. O. Miller handled over a half million dollars from April 1, 1914, to April 1, 1915. The home mission debt is being reduced, the foreign mission debt is lower than last year, the Church Erection Society is seeing brighter days, Seminary prospects appear better, and the benevolent homes have just reason for gratitude.

"King's Pledge Sunday."

April 18 was observed throughout England as "King's Pledge Sunday." The King had announced some time ago that he would be a total abstainer until the close of the war, since the great Chancellor of the Exchequer, Lloyd George, had announced that liquor was decreasing the output of the workmen in the factories making war goods and delaying the progress of the war. Ten thousand churches in England called on their members to take the pledge the King had taken. At a large meeting in central London two thousand people responded favorably to the appeal. The example of the King and of Lord Kitchener has been having its effect upon many others in the realm. It is said that in a recent two-day period the sales of liquor to members of the House of Commons amounted to less than one dollar.

Church Union Probable.

The project of uniting the Methodist Protestant and United Brethren denominations has been revived and there seems much probability that the union will be consummated within the next year. At a recent conference of the two denominations at Indianapolis, it was recognized that the Methodist Protestants had completed every formal step toward union and now the matter is before the United Brethren. The leaders of both denominations will conduct a publicity campaign to prepare the way for union, not by advocating union formally and arguing for it, but by showing the ideals and character of the sister body.

Home Missions Agitate Presbyterians.

The Board of Home Missions of the northern Presbyterians has dismissed Rev. J. Ernest McAfee, who was secretary. The issue was concerning the policy of the board as regards social service and the planting of Presbyterian churches in over-churched communities. The critics of Mr. McAfee believed that every community should have a Presbyterian church. He believed that some communities had too many churches already and that the kingdom would be served best by the elimination of some of these churches. The Continent, the leading Presbyterian weekly, has taken up the cudgel in behalf of the ousted secretary and speaks thus with regard to the situation: "There, then, is the question: Shall or shall not the Board of Home Missions ever inquire if there are better ways to help on Christianity than extending the Presbyterian denominational name? Which road does the church wish to travel from these forks? Let it not be understood, however, that the Home Board itself approves the policy of a narrow denominationalism. The board itself approves no policy whatever except the policy of quieting all complaints by doing what every complainer demands. A few people were shouting that McAfee must go, and so the board turned him out in order to stop the noise. Because the noise was big, the board imagined that shouters were many. That anybody would make new trouble because he was turned out, never occurred to the board's honorable and sapient members. They have gone on the principle that only reactionaries are kickers; that Presbyterians of a liberal and progressive disposition will stand for anything. An interesting side-phase of the question is whether they are right about that."

Presbyterians Will Have Deaconesses.

An overture to provide the Presbyterian churches with deaconesses has been passed by an overwhelming majority of the presbyteries voting. The new law will not only provide that women sit in church sessions of congregations, but will also care for the appointment of women, wearing "distinctive garb," to serve as pastoral helpers in the work of the congregations much in the same way as do the Methodist deaconesses. Twenty years ago a similar proposal was put before the church and was defeated by a very large majority. It is well remarked that the status of woman in the churches of America has changed greatly in this period.

Methodists Succeed in Bulgaria.

Bishop J. L. Nuelson, of the Methodist Episcopal church, writing to the Board of Foreign Missions under date of April 15, gives this extract from a letter of Rev. Paul L. Mishkoff, Methodist pastor at Varna, Bulgaria: "A most gratifying

revival is in progress here. Many have been converted and seventy-four have already been received into our church. The whole city is greatly stirred. Priests publicly denounce me in their churches and join with the saloon keepers in open persecution. All this, however, only increases the interest shown in our revival meetings. The building is not large enough to accommodate the crowds that want to come."

United Presbyterians Vote on Union.

An overture for union with the regular Presbyterians has been voted on by sessions and presbyteries of the United Presbyterian church this spring. The returns show the vote pretty evenly divided, but with a majority against such union. This would indicate that the sentiment for union is strong but not strong enough to result in action in the immediate future.

Colleges Fight Militarism.

The Collegiate Anti-Militarism League, which was formed recently among the students at Columbia, Harvard, Yale and Princeton and other colleges to combat the activities of such organizations as the American Legion and the National Security League, is undertaking an investigation to discover the exact strength of the militaristic spirit among college men.

Two hundred letters are being sent to the editors of college dailies, to find their attitude towards summer training camps, military drills and lectures on military tactics. The letters say in part: "An agitation for military service has been started by the National Service League. It is our belief that such a movement is unnecessary and to the highest degree vicious. Its advocates may declare they are opposed to militarism yet they are really fostering its spread. The proposal strikes all college men very close to home. We desire to get your opinion on this subject as we wish to publish a symposium of student opinion on military camps, drills and lectures."

Eight hundred letters are being sent to instructors and professors in colleges and universities to gauge their personal inclinations as to increased armaments and a larger army, recruited among college students. Blanks are also being sent to four hundred colleges, including every state in the Union, for the purpose of obtaining an actual poll of the students themselves. Each institution is provided with a list of questions to be submitted to individuals.

The Collegiate Anti-Militarism League professes a belief that the trend of undergraduate thought is against the growth of militarism, and will publish the returns as an answer to the arguments of the American Legion and the National Security League. The officers of the league are Karl G. Karsten, president, Columbia; Arthur Fisher, vice-president, Harvard; John Temple Graves, Jr., secretary, Princeton; A. L. Trachtenberg, treasurer, Yale.

Legislators Go to Sunday-school.

A Bible class has been organized among the legislators at Harrisburg, Pa. The solons meet for study once a week. It is said that this is one of the by-products of the Sunday meetings at Philadelphia.

English Clergy Oppose Prohibition.

In the archdiocese of York, the matter of national prohibition for England during the war was discussed and it was decided that such a course would be unwise. The clergy of England have been invited

by Sir Edward Clarke to become total abstainers, but his suggestion has been rather indignantly repelled, although the Archbishop of Canterbury has made a quiet announcement that he was following the example of the King and of Lord Kitchener. The non-conformist churches very commonly follow the total abstainers' policy whether during the war time or time of peace.

Manuscript of Famous Song.

Replying to a criticism that the "Christian Denomination" has had no famous men, the Herald of Gospel Liberty has reproduced a facsimile of the original copy of the song, "God Be With You Till We Meet Again," showing that it was written by Prof. W. G. Tomer, who was, at the time of the composition of the song, leader of the choir in a "Christian" church in Finesville, N. J., where Dr. J. J. Summerbell was pastor, and probably a member of that church.

Congregationalists and Episcopalians Confer.

Perhaps the most outstanding "high church" diocese of the Protestant Episcopal denomination in the United States is that of Fond du Lac, Wisconsin. Recently Bishop Weller, of that diocese, invited Dr. Newman Smyth of New Haven, Ct., to visit Oshkosh to hold a conference on church union. Fifteen ministers of various churches were present and very frank discussions followed on the religious situation. The ministers unanimously requested that another such conference be held, to which all ministers of the Fox River valley should be invited; that its purpose should not be any move toward organic union, but simply free, frank discussion on the subject. One of the leading promoters of the conference has been Rev. Harry F. Burns, pastor of First Congregational church, Oshkosh.

Celebrate Return of Peace Leaders.

A dinner was recently held at the Hotel Astor, New York, by the Federal Council of the Churches of Christ of America, and the New York Peace Society, to welcome home Dr. Shailer Mathews and Rev. Sidney L. Gulick, just back from a most interesting experience as peace envoys to Japan from the churches of America. Dr. T. Iyenaga, who now lives in New York, spoke at the meeting and insisted that the temperamental differences between Americans and Japanese must be taken into account in any estimate of the two nations. His fellow countrymen, he said, are not like the average American, communicative and outspoken, but reserved, unexpressive, apparently unmotional, but with all that, as sincere lovers of peace as any people in the world.

Methodists Will Build Publishing Building.

At the meeting of the Book Committee of the Methodist Episcopal church recently, action was taken with regard to the erection of a building in the middle west to house the publishing interests of the denomination for that section. The Cincinnati committee was authorized to purchase a lot at the corner of Rush and Superior streets in Chicago and to erect a building on the new location within a year, at a cost not to exceed \$275,000. There was some opposition to this project as some were in favor of waiting on the plans of the First Methodist church which owns a business corner in the "loop" district and contemplates building a skyscraper thereon. The location of the publishing house will be north of the "loop."

Here and There

THE USE OF THE TITLE "REVEREND."

A body of ministerial students in one of our Bible colleges recently published a resolution disapproving the use of the title "Reverend." Evidently the season of graduating addresses draweth nigh, and this may account for the disposition to settle a few of the vexing problems of the brotherhood for all time. They gave the menace of "ecclesiasticism" a side swipe, and probably space forbade their paying particular attention to that other menace which we look upon with grave concern, viz.: the true distinction between tweedledum and tweedledee. It is very essential to the life of any people that such a distinction be made and maintained. However, the use of the title "Reverend" once so alarmingly prevalent, will be discontinued, now that the sons of the prophets have spoken.

The only item of interest to us is the revival of the memory of an old controversy of which most of the present generation have never heard, and many of the older generation have forgotten. Time was when a man who suffered a title to be attached to his name was under serious suspicion. He was looked upon as a compromiser, as a truckler to the sects. The custom savored of popery. Imagine, said the fathers, Paul addressing a letter to the Right Reverend Simon Peter! The laugh that resounded throughout the brotherhood has not wholly died away. But in spite of the jest the title survived, and men began to see that the use of "Reverend" was not an indication of a corrupt heart. If incongruous to address Simon Peter as "Reverend," it is equally so to speak of him as "Mr.," or "Esquire," titles to which there are no objections. We might make an argument for a sack coat by saying, "Imagine Simon Peter with a Prince Albert coat, a silk hat, patent leather shoes, a linen collar and a four in hand tie!" He, He, Ha, Ha. Funny, isn't it? A good argument for walking from one appointment to another would be, "Imagine Simon Peter riding in a railway train, or in an automobile!" Time to laugh again.

As a matter of fact, our ministers don't care the snap of their finger about titles. They use them in addressing each other as they use the terms "Dr.," "Prof.," or any other title. To say that the practice savors of ecclesiasticism is as near the truth as to say it savors of apples and oranges. But the early prejudice has kept our missionary and benevolent secretaries undecided as to whether to address the ministers as "Reverend" or "Mr."

If any man feels himself exalted above measure because he receives a letter with "Rev." attached to his name, he should remonstrate with those who thus put his soul in deadly peril. If they persist he should haul them before the judgment seat. Nothing is so perilous for the minister as to pitch his tent in the direction of a title. Brethren, let us forswear the use of "Rev." lest we be the innocent cause of cherishing within the heart of some aspiring youth the ambitions which a long time ago resulted in the papacy!

It strikes us as a little strange that a body of students should be passing resolutions on such matters, when a ferocious war is raging in Europe. What are the boys thinking about, anyhow? Is this the time for reviving old issues and starting anew worn-out and threadbare discussions? How much more timely a resolu-

tion to do everything in their power in behalf of international peace?

But, of course, youth is ambitious and magnificently fearless, and our words are only half meant for them. They are wholly meant for those who can see no issues in the world save those which minister to their sectarianism or to their vanity, and which when advertised, may help forward the sale of mint, anise, and cummin grown on the ancient soil, while all else offered by competitors was grown in the land of Philistia!

IT SOUNDS ENGLISH.

Rev. Sylvester Horne once heard a Tory member of Parliament say in praise of bishops: "Bishops are not really stiff and starchy. There's a good heart beating below their gaiters."

THE POOR "AVERAGE PREACHER!"

We are wondering what the world will do when Billy Sunday dies. One of his eulogists has this to say: "Credible report says that he ('Billy'), once was as tedious and tiresome as the average preacher." Poor average preacher! He's an intolerable bore, an effeminate pink-tea individual who combs his hair in the middle, regulates the proprieties of a few women and children, baptizes the babies, marries the marriageable, and buries the dead. He is invisible through the week and incomprehensible on Sundays. Yet we venture to assert that he has done a great deal of good in the world, is doing a great deal today, was here before "Billy" came, and will be here after "Billy" leaves. All of which leads us to remark that if "Billy's" eulogists continue to disparage the average minister and the average church for the sake of setting their idol upon the ruins of both, there will be no preachers left to extend a call to Brother "Billy" on a silver slab, and no churches left to pay the freight. There is an appreciation which carried beyond a certain point is the highest form of detraction. It has come to pass that "Billy's" admirers cannot write about him without first throwing the forces which made his success possible on to the ash heap. If the process continues

we may soon expect the eulogists to claim that their idol sneezed, and the San Francisco earthquake was the result.

Will the gentlemen who write please use lead pencil instead of red ink?

WHERE DIFFERENCES DISAPPEAR.

Not long since we stood by the grave of a man who living was a reformer, and visited with the hatred common to all such. He was not particularly a religious man, though he stood for right things, but without that fine sense of right which comes only with years of religious association. Death has leveled all opinions into one—that he was a good and a great man, much abused because misunderstood. This is the usual funeral wreath which mankind weaves for the victims of their age whom death transforms into victors. Why humanity should persist in building the tombs of the prophets is difficult to say, but the tombs are assured when the first brick is thrown.

The paths of contumely lead to immortality when often the paths of glory lead but to the grave.

WHAT WILL THE FATHERS SAY?

Occasionally, we read of some church having a surprised choir. We tremble as we consider what the end might be. This entering wedge may prepare the way for beads, confessionals, mitres, and all the trumpery of popery. The Old Ship is in perilous waters these days, and traitors are in the hold. Time to line up!

WE ALL PLEAD GUILTY.

"Brethren," said the esteemed pastor when visiting the scene of his former labors, "I'm sorry to see so many faces absent that I used to shake hands with."

WE'VE HEARD SOMETHING LIKE THIS:

The English professor, traveling through our Carolina hills, according to the Boston Herald, noted various quaint expressions. For instance, after a long ride the professor sought provisions at a mountain hut. "What d' yo' all want?" called out a woman. "Madam," said the professor, "can we get corn bread here? We'd like to buy some of you." "Corn bread? Corn bread did yo' say?" Then she chuckled to herself, and her manner grew amiable. "Why, if corn bread's all yo' want, come right in, for that's just what I hain't got nuthin' else on hand but."

E. B. BARNES.

ROYAL
BAKING POWDER
ABSOLUTELY PURE

Makes the food finer in appearance, more delicious to the taste, more healthful. Royal is the aid to many a cook's success.

NO ALUM—NO LIME PHOSPHATES.

The Sunday School

NATHAN REBUKES DAVID.

INTERNATIONAL UNIFORM LESSON FOR JUNE 6.

Golden Text: Create in me a clean heart, O God. Psalm 51:10.

American Standard Bible.
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II Sam. 11:1-12. 7a (compare Psalm 51) II Sam. 11:22-12.7a printed. Memory Verse II Sam. 12:5, 6,7a.

11 (22) So the messenger went, and came and showed David all that Joab had sent him for. (23) And the messenger said unto David, The men prevailed against us, and came out unto us into the field, and we were even unto the entrance of the gate. (24) And the shooters shot at thy servants from off the wall; and some of the king's servants are dead, and thy servant Uriah the Hittite is dead also. (25) Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing die, please thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it; and encourage thou him.

(26) And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. (27) And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Jehovah.

12 (1) And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. (2) The rich man had exceeding many flocks and herds; (3) but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. (4) And there came a traveller unto the rich man, and spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. (5) And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: (6) and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

(7) And Nathan said to David, Thou art the man.

Verse by Verse.

BY ASA McDANIEL.

II Sam. 11:22. The messenger went. Read the entire chapter, and especially verses 14-21.—And showed David all Joab had sent him for. He reported the results of the conflict with the men of Rabbah to David. The main purpose, however, was to inform David of Uriah's death.

23. The men prevailed. The men of Rabbah, see verse 1. The word prevailed is a little strong; the men made a sally would be better according to the context. Came out. The besieged came out against Israel, but were driven back in the city.—We were upon them even unto the entrance gate. The men of Israel drove them back into the city, but in their enthusiasm they came too close to the walls.

24. The shooters. The archers.—Off the wall. It was a walled city and the guards were stationed upon the walls to protect the people from attack.—Uriah the Hittite is dead also. The evil purpose of David to get Uriah out of the way has been accomplished and the messenger made special mention of it, see verse 15. It is difficult to see how one so good could commit murder. This crime mars the life that up to this time seemed so full of beauty.

25. Thus shalt thou say unto Joab. The message was dictated by a sanctimonious hypocrisy. Uriah's death pleased David and because of it he overlooked the recklessness of Joab, see verses 20 and 21.—The sword devoureth one as well as another. David is relieved by this statement and he commands the messenger to encourage Joab, by saying that it is the way of war. It is the uncertainty of war. One who goes to war takes his life in his hands.

26. She made lamentation for her husband. Bathsheba formally observed the seven days of mourning according to the custom, see Gen. 50:10; I Sam. 31:13.

27. She became his wife. In the East widows often marry very soon after the death of their first husband. It is not as uncommon as it should be in our day.—Displeased Jehovah. The day of reckoning always comes to the offender. This part of the verse belongs more properly with the next chapter.

II Sam. 12:1. Jehovah sent Nathan unto David. Nathan is to be regarded as the next successor of Samuel in the line of prophet-statesmen. David esteemed him as his own superior and made him his chief adviser.—And said unto him. Nathan brings home to David the meanness of his sin by means of a parable.—Two men in one city. In the parable the two men represent David and Uriah.

2. Many flocks and herds. A statement in the Old Testament indicating great wealth. It is a very natural statement among a pastoral people. This refers to David.

3. One little ewe lamb. This is a striking contrast to the rich man's wealth. The poor man represents Uriah, and the ewe lamb represents Bathsheba, the wife of Uriah. The lamb was highly esteemed by the family. It was a pet. The poor man had a wealth of affection for his small possession.

4. There came a traveler. The desire of David is spoken of as a traveler. The obligation to be hospitable to him was imperative.—The poor man's lamb. These cases were doubtless common enough in that country and time. The parable fits our day only too well.

5. David's anger was greatly kindled against the man. He could readily see the wickedness of the rich man and was justly incensed at the greedy man.—As Jehovah liveth. The usual form of a solemn oath.—Worthy to die. Hebrew, a son of death, RVm.

6. He shall restore the lamb fourfold. The Jewish law required a fourfold restoration for a sheep that had been taken wrongfully, see Ex. 22:1. No pity. This is the very essence of David's sin.

7. Thou art the man. All the guilt that David had attached to the rich man in the story, rested upon himself. If the man who has taken his neighbor's lamb deserves to die, what does he deserve who has taken his neighbor's wife and his neighbor's life? The prophet was fearless in his application of the truth, even if it involved the great king of Israel.

"Thou Art the Man!"

The Lesson in Today's Life.

BY JOHN R. EWERS.

NATHAN REBUKES DAVID.

The pictures in the Bible are not of ideal men and women. No idle dreamer, no impractical religious fanatic painted these subjects. The pictures are photographic. Cromwell is reported to have said, "Paint me warts and all." The hideous blemishes appear as well as the handsome features in these biblical scenes.



IDLE HANDS.

Not in the days when he was hunted from forest to cave, not in the strenuous days when he was battling like a hero for power and place, not in the days of obscurity, before his praises were chanted by maidens, did David sin. But in easy middle life, when power seemed secure, when praise was on every lip, when continued success had made him proud and confident, when others, under his authority, were at the front fighting his battles—it was in such an hour that David fell. "The devil finds work for idle hands to do"—and he found that idle, self-satisfied, complacent, soft-voiced king in that older day.

ONLY ONE DEED.

It only took one torpedo to blow up the Lusitania! One charge of dynamite would demolish a cathedral. One foolish hour can wreck a life. All the ruddy beauty of boyhood, all the fine devotion of the young shepherd, all the bravery of the giant-killer, all the magnanimity of the outlaw, all the glory of the organizer of a kingdom, all the splendor of the powerful monarch pale, sicken and fade into dust and ashes before this one beastly sin.

THE ALLIES.

All sins are bound together in a desperate alliance. Where one gains entrance he seeks to lead all the rest. They never break their treaties. They stick together to the end! Vile imagination, soft-indulgence, theft, lying, adultery, murder—

there they are—the allies of sin. Woe unto him who lets any one of them enter his castle. Some dark night when the sky is ink and the thunders roll the whole miserable pack will come in over the drawbridge let down by some traitor from within. The evil thought, the evil plan, the scorpion sting of outraged conscience, a dead soul—that is the path to hell.

THE OLD STORY.

An apple, unpossessed, hanging over a sunny wall, how tempting! The apple stolen and tasted has turned to ashes in the mouth. "There are moments," says one of our brilliant writers, "when the conscience, like John the Baptist, lies chained in his dungeon and the Salome of Passion dances madly before our bloodshot and intoxicated eyes." Such a moment was that when David walked upon his housetop while his brave soldiers were far away. But that sad story in Second Samuel twelve is the story of the ashes, the disappointment. After a long while there may be burned out craters filled with snow—but the ragged scars remain. David may be a man after God's own heart; he was, poor son of earth, but the scars remained.

BROKEN PINIONS.

Is it true that birds with broken pinions never soar as high again? Remember that Peter after his base denial preached the masterly sermon of Pentecost. Call to mind the red-hot evangelists, temperance orators, and regenerate men who have "COME BACK." No, the music of repentance has not died out of the world. Thank God for that. The way to heaven is the path of repentance. We all have sinned and come short, but repenting, we have turned our stained faces heavenward again. It is better to always be good. Samuel, the unstained, became God's prophet. But let us throw out no discouraging word to the millions who have sinned. Repent and be saved. To be saved—that is a great fact.

Love, live for, work for, the undying truth and good—that is the way to nourish an undying vigor of the heart. These are the waters of the Fountain of Eternal Youth.—John W. Chadwick.

Disciples Table Talk

Monroe City, Mo., Church Missionary.

The church and Sunday-school at Monroe City, Mo., raised \$600 on May 10 for all missionary and benevolent interests. W. Garnett Aleorn reports that this is the biggest offering in the church's history. The total for the year from all sources has reached \$800.

Tokens of Esteem for Pastor.

The Bible school at Camp Point, Ill., is growing and the Men's class taught by the pastor, Geo. W. Wise, recently presented the teacher with a fine gold watch. The ladies of the church thought the pastor's wife should come in for some of the good things so they visited the parsonage with a set of Haviland china.

A School of Religious Training.

The church at Norfolk, Va., has been holding a school for religious training during the past seventeen weeks. The class reported seventy-eight out of an enrollment of 204. There were thirty-four from the Disciples congregation, the others coming from other communions. A constitution was adopted looking towards making the school a permanent institution.

New Church Dedicated at El Reno, Okla.

The congregation at El Reno, Okla., was organized twenty-five years ago and has grown steadily under efficient leadership until this year it was necessary to erect a new building at an expense of thirty thousand dollars. The present pastor is Frank H. Lash. The dedicatory was Geo. L. Snively. To pay all debts, \$12,500 was needed. There was received a total of \$15,850. Thirty-one additions also are reported.

Missionary Returns for an Operation.

Frances Irene Banta grew up in Eureka, where her father is a well-known physician. After graduating from Eureka college, and carrying on advanced studies in Columbia university, she gave her life to the mission field. Being thrown from a horse the past year in China, she suffered a fractured skull, and has been compelled to return to America for more skilled surgical aid. She is well enough to deliver an occasional address and she recently visited her Living Link church in Plattsburg, Mo.

P. C. Macfarlane Writes New Novel.

Peter Clark Macfarlane, who issued a volume of human interest stories last winter, is writing a novel which will be called "Held to Answer." It will be published serially in Collier's Weekly next fall and later as a book by Little, Brown and Co. It is said to be a story of the conflict between ambition, love and duty. The hero ultimately becomes a minister and treads the "Via Dolorosa" to reach his triumph.

Dedication at Gill, Colo.

On May 9, First church, Gill, Colo., was dedicated. Gill is simply a country trading point and the Gill church is a rural church. The building is a frame structure, with auditorium and side room and basement. The main auditorium is seated with oak pews. The property is valued at \$3,000. Most of the money needed was provided before dedication day and only \$550 was needed to cover all indebtedness. Claude J. Miller, pastor of First church, Greeley, was master of ceremonies and in a very skillful manner easily raised \$750 at the morning service. More was given in the afternoon. The pledges were nearly all cash pledges. The surplus will be used in further equipping and beautifying the property. This rural parish, which includes the Gill church and the S. L. W. Ranch church, is now provided with two splendid buildings, and the work is prospering in every way. The S. L. W. church kept up its morning services after J. E. Lynn left and had nine ready for baptism when the new pastor, Oren Orshood, arrived. Two more have been added also during the month.

Big Banquet at State Convention.

The Texas state convention was very largely attended and at a banquet held one evening, 800 people sat down together. The addresses were by W. R. Warren, A. C. Smither, F. M. Rains and Grant K. Lewis.

Around the World of Foreign Missions

Some Big Offerings.

We are cheered at the office by some excellent remittances for foreign missions these days. The First church, Akron, Ohio, sends in a partial payment of \$782 from that church. This church gives more than double this each year and other payments will come later. Hyde Park church, Chicago, sends in \$1,000 as the offering for the year.

The Greatest Children's Day.

The indications are that June 6 will record the greatest Children's day celebration in the history of our people. It is doubtful if anything has done more for the education of our churches in the missionary spirit than this annual festival. More than a million people gather each year to listen to the songs and exercises and participate in the offering.

Newspapers Print Mission Article.

Many of the leading newspapers of the country have published in full a missionary article on "Electricity and Fox Worship," by Mrs. M. B. Madden, of Japan. This article was copied from the May issue of "The Intelligencer."

Congo Chief Converted.

Herbert Smith, of the Congo, writes that the chief of the distant village where Ray Eldred was buried, had recently been converted to Christianity. When Mr. Smith first saw him in 1912 he was a raw, filthy,

Sunday-school Leaders on the Job.

Central church, Youngstown, O., has a live superintendent, as well as orchestra leader. These two men spend Saturday afternoon in preparation of the next day's work.

Geo. A. Campbell Becomes Dedicatory.

Geo. A. Campbell, Hannibal, Mo., has added to his other accomplishments the gifts of a church dedicatory. He recently visited Houston, Tex., at the invitation of W. S. Lockhart and his congregation, and assisted in the dedication of a new church there.

Strong, Fruitful Meeting at Springfield, Mo.

South Street church, Springfield, Mo., on May 3 closed one of the most satisfactory meetings ever held in the twenty-eight years of its history. This meeting lasted just nineteen days and was held by Dr. Breeden, pastor of First church, Fresno, Calif. South Street church has never depended upon revivals for its growth, though a meeting of some days is conducted nearly every year. Being thoroughly organized it has looked to the regular agencies of the church for its increase in numbers. A church of this type is not very susceptible to sensational, high pressure evangelism. In looking for the man who would fit the situation, the official board was unanimous in the decision that Dr. Breeden was the man. He had dedicated the new church building nearly five years ago and they felt that he was safe and sane and that his work would be lasting. Group meetings were held all over the city, the week preceding the coming of Dr. Breeden. Personal work committees were formed. The gospel was preached from night to night without any attempt to astonish the people with gymnastic exercises or expressions after which the most spiritual and cultured would place interrogation points. Dr. Breeden's type of evangelism is the highest and the beauty of it is that it is the natural outgrowth of his life. Literature of both ancient and modern days was made to contribute to soul awakening and character building. He showed himself a tireless personal worker, every afternoon being devoted to this. While in the city he appeared before the students of Drury college, the state normal, the high school, and the Springfield Business College in readings from James Whitcomb Riley, Eugene Field, and Paul Lawrence Dunbar, to the great delight of all. The last Saturday evening of the meeting he gave his "Evening with the Dialect Poets" for the benefit of the

church. His lecture on Browning before the leading Woman's Literary Club was a very fine piece of literary work. To me the meeting was a delight and pleasure. It was a joy to have such fellowship for even a short time. It was especially pleasing to me as pastor to have no outgrown theology palmed off on the people in the name of evangelism, no coarse expressions in the name of effectiveness and no harsh, cutting things said in the name of loyalty. Love was the dominant note throughout. Possibly the most satisfactory thing to me as pastor is the fact that when I took my pulpit the Sunday following the close of the meeting, I did not need to create a normal atmosphere again; it had been normal all through the campaign. There were one hundred and fifty-eight added to the church during the meetings. Clifford H. Newham, pastor of the Villa Heights church, Joplin, very effectively led the music during the campaign.

F. L. Moffet, pastor.

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Summer Quarter 1915

First Term begins June 21. Second Term begins July 29.

Courses will be offered in the Old Testament by Professors Breasted, Smith (J. M. P.), and Luckbill; New Testament by Professors Votaw, Goodspeed, and Case; Systematic Theology by Professors Mathews and Smith (G. B.); Church History by Professors Moncrief, Walker, Mode, and Christie; Religious Education by Professor Soares; Homiletics and Pastoral Duties by Professor Davis, Hoben and Greene; Practical Sociology by Professor Woolston; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School. Address the Dean for further information.

VOTE TO-DAY!*

Board of Ministerial Relief, 120 E. Market St., Indianapolis, Ind.

Dear Brethren: Record the Vote of _____
 backed up by _____ Dollars enclosed, in favor of keeping up pension payments to our 122
 Heroes of the Cross, according to what you have found to be their actual needs.

Signed _____

St. or R. F. D. No. _____ P. O. _____ State _____

*See note on this page for particulars.

CUT ON DOTTED LINE

Poet Lindsay is Commended.

There is a two-page write-up in the *Eighth Herald of Vachel Lindsay*, the poet of Springfield, by J. Hastie Odgers. He is pronounced to be the most promising poet in America. The reference to the religious heritage of Mr. Lindsay will be interesting to Disciples: "The family of Mr. Lindsay is one of the most respected in Springfield. His church training has been among the Disciples, where the family are honored members. The truly Christian atmosphere of the home may be felt from the fact that a sister is now in the mission field in China; and the brother's appreciation of her and her work is seen in the dedication of the first volume to 'Dr. Paul Wakefield and Olive Lindsay Wakefield.' Curious as it may seem, in view of the mistrust with which the Disciples have been regarded by the most orthodox, as not according to Christ his full deity, is the habit which Mr. Lindsay has of referring to Christ quite interchangeably with God the father. At any rate, it is quite evident that with Mr.

Lindsay, not only the vocabulary, but the ideals and the passion of the Christian are in his blood."

Efficiency Campaign at Warrensburg, Mo.

On May 7, G. L. Snively closed a ten days' efficiency campaign for Sherman B. Moore, at Warrensburg, Mo. There were 41 additions to the church membership, and \$13,500 in cash and notes were received to care for a long standing debt of \$11,000. Mr. Snively will assist Claude L. Jones, of Shreveport, La., in a meeting soon to begin.

Wellington, Kan., in Fruitful Work.

H. W. Hunter, pastor at Wellington, Kan., is preaching a series of sermons on the Twenty-third Psalm. His sermon for May 16 was "Delightful Surroundings Insured." The text was: "He maketh me lie down in green pastures." Mr. Hunter celebrated Mothers' Day with a sermon on "A Tribute to Your Mother and Mine." This congregation recently sent an offering of \$15 for the Belgian sufferers.

In and Around Chicago

William Campbell, of Evanston, the only living son of Alexander Campbell, has returned to Wellsburg, W. Va., to finish up certain business negotiations which will make it possible for him to regard Evanston as his permanent home. His wife, two daughters and a son, Argyle Campbell, a dealer in railway supplies, are in the home with him.

The boys of Douglas Park Sunday-school are out after a prize of a thousand dollars. They have entered what is called the Merchants' and Manufacturers' contest in which the prize will be given for labels on certain kinds of canned goods. The boys are getting friends in other churches to help them and they are carrying on a very active work to secure the coveted award.

Clifford G. Roe is the author of a new book, the third he has written, on the "White Slave Traffic." The new one is entitled, "The Girl Who Disappeared." Mr. Roe is president of the American Bureau of Moral Education, and is a member of Hyde Park church.

Dr. Herbert L. Willett is booked for a large number of commencement addresses this spring. He will speak for high schools at Columbia, Mo., Newton, Kans., Hiawatha, Kans., and elsewhere. He will also fill the place of William Howard Taft at the Knife and Fork Club of Kansas City soon, the latter speaker being unable to fill his appointment.

O. F. Jordan and W. G. Winn exchanged pulpits on May 16, Mr. Winn addressing the Evanston Disciples on the subject of city missions.

The Sunday-school superintendents met in the loop on May 10 and discussed the plans for the observance of Children's Day. They also discussed the relation of athletic sports to the work of the Sunday-school.

The Chicago Christian Missionary Society met in the Ohio building on May 3 and discussed the contract relations with the American Christian Missionary Society. Hereto-

fore for many years all mission work done in Chicago has been done through the local missionary organization. This year, F. W. Burnham, the new secretary, has recommended another policy, which means direct appropriations from Cincinnati to Chicago mission points. The local mission organization has opposed this plan as breaking up any unity of operation in a metropolitan city. Mr. Burnham was present on the evening of May 3 for part of the evening, and defended his point of view. A large majority of the Chicago delegates opposed his policy, and directed that a committee of laymen should be sent to Cincinnati to lay the matter before the Cincinnati board. This committee, as appointed, includes the following members: E. M. Bowman, Dr. P. L. Prentiss and John Bain, all of whom oppose the proposed innovation.

O. F. Jordan has written a teachers' and a pupils' quarterly in the Bethany lesson series, the booklets dealing with the church, its doctrines, practices and life. These are now in use in the schools using this series of lessons. Dr. Errett Gates is also writing some new lessons in this series that will be printed soon.

The Ladies' Aid Society of Evanston church gives a monthly luncheon at a nominal price to the school teachers, clerks and others who are in the immediate vicinity. Many people have been led to know the church through this device.

Burglars entered Chicago Heights church recently and vandalized the pastor's study. Some small change was taken and a Yale lock on the door was destroyed. The loss was not great.

Asa McDaniel preached for Edgewater church on May 16. This young congregation has made much progress since it was founded.

The next quarterly meeting of the Chicago Union of the C. W. B. M. will be held the first Thursday in June in Memorial church. At this meeting the annual election of officers will be held.

Vote Today!

Above will be found a blank which ought to be filled out and mailed at once by every reader who has not given an expression on this vital matter since October 1.

This vote is to enable the Board of Ministerial Relief to keep up its regular pension payments to the 122 aged and disabled ministers and missionaries, and widows and orphans of those deceased, who have been found in actual need of their brethren's fellowship.

The necessary growth of the roll has outstripped the increase in receipts and this extraordinary rally of all God's people is needed right now, as there is no money in the treasury to make the next payment.

This is the last testimony of love and loyalty we can give some of these saints, for many of them will have completed the "One Hour Watch" before we shall see another summer.

Remember CHILDREN'S DAY FOR FOREIGN MISSIONS First Sunday in June



Supplies

Sent

Free

Order

Them

Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

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STEPHEN J. COREY, Secretary
Box 884 **CINCINNATI, OHIO**

EUREKA MAY FESTIVAL.

Eureka is a city of 1,600 people, the seat of Eureka college. The festival was held on the afternoon and evening of May 6. In the afternoon a children's chorus of 150 voices sang patriotic songs, and in the evening a chorus of 125 adult voices sang "The Rose Maiden." Soloists for the occasion were Miss Hilda B. Phelps, soprano, Eureka; Miss Clare Livingston, contralto, Chicago; Mr. Frank Barnard, tenor, Chicago; Mr. Ernest Higdon, baritone, Eureka; and Master Burton Hurd, boy soprano, El Paso. The choruses were directed by Prof. Elias A. Bredin, Director of Department of Music in the college. Prof. Clarence Eidam, teacher of piano, added to the program by several selections on the piano. The festival was a great success in every way and will become an annual feature in the community. Eureka is especially favored in having the students and faculty of the College Conservatory, but the effort is one that might be attempted with good results by many similar communities. Much of the success of this first program is due to Prof. Bredin, who is making a great success of the Voice Department in the college.

NEWS FROM ILLINOIS DISCIPLEDOM.

L. D. Hill is in a revival at Marshall.

E. M. Norton supplied the Fourth church at Danville on May 2nd, and reports fourteen additions to the church, twelve by confession and two by statement.

F. B. Thomas just finished a three weeks' meeting in Sayre, Penn., with 198 added.

H. F. Syles of Cuba, Ill., has resigned at that place and accepts call to Burwell, Nbr.

The church at Browns just closed a meeting with good success. J. V. Clark, pastor.

We are glad to welcome from Texas into the state Albert Buxton, who takes the work at Ipava.

The church at Onarga had a good day May 9. Three confessions, one a Baptist minister; and another a man 85 years old.

Frank E. Welton, of Bethany, leaves the last of June. During his pastorate there, the last year, he has taken into the church 37 people.

The work at Newton is progressing nicely. Last Sunday's Sunday-school has an increase of 40 per cent over the first of the year. J. I. O'Neal is pastor.

State convention, Bloomington, September 20-23, 1915. A splendid program is prepared.

Convention of Sixth District will be held at Shelbyville, Illinois, May 25-26.

John R. Golden.

DISCIPLES' DAY AT PANAMA EXPOSITION.

The Panama Pacific Exposition authorities have requested that the Disciples of Christ participate in the features of the exposition with a program for Christian Church Day, July 27, 1915.

A committee, consisting of F. W. Burnham, W. R. Warren and Graham Frank, was appointed to arrange a program for this occasion. The committee has arranged the following program and has secured the consent of the speakers named to occupy the positions indicated on the program.

Disciples' Day Program, San Francisco, Calif.

July 27, 1915, 1:30-3:30 p. m.

1:30: G. W. Brewster, Jr., President Northern California Convention, introducing Chairman J. H. Garrison.

1:35: Music.

1:45: Address, "The Influence of the Disciples of Christ in American Christianity." I. N. McCash, Spokane, Wash.

2:15: Music.

2:25: Address, "The Message of the Disciples of Christ." J. J. Haley, Acampo, Calif.

2:55: Music.

3:00: Address, "The Present Task of the Disciples of Christ." R. H. Miller, Secretary Men and Millions Movement.

3:30: Adjournment.

F. W. Burnham, Sec.

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2-2

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